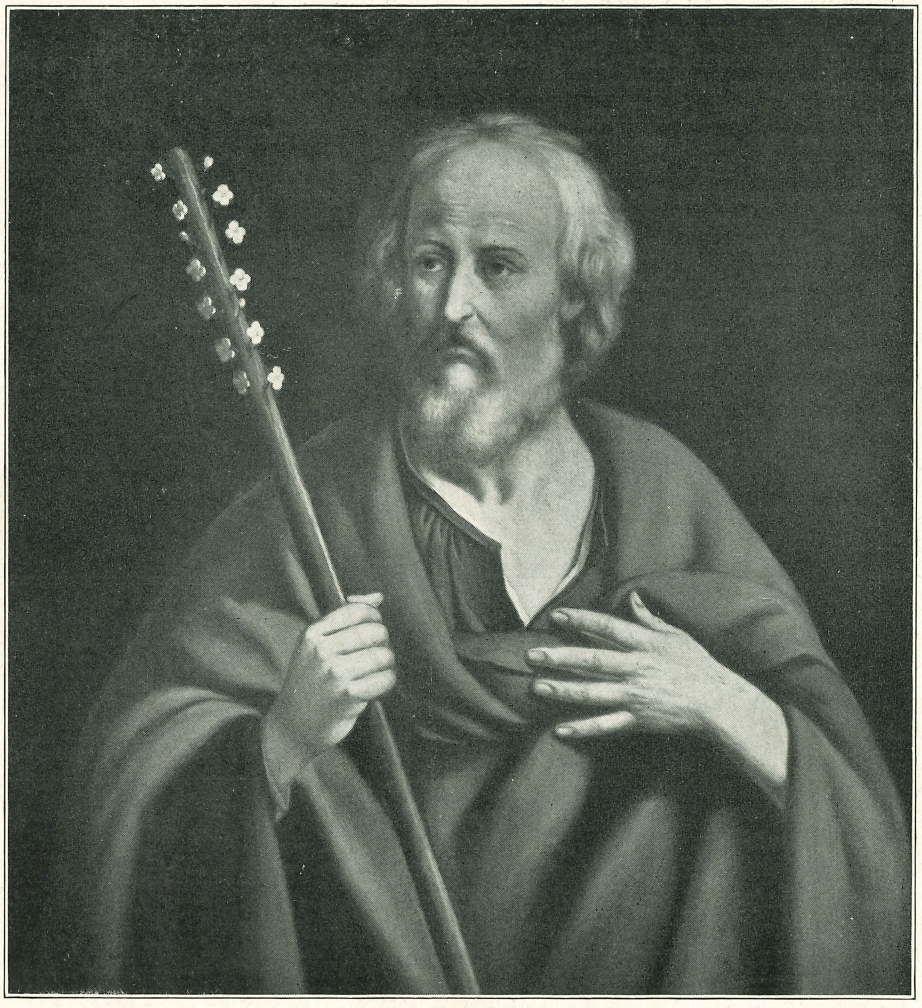
The MEDICAL MISSIONARY



St. Joseph

Vol. III MARCH, 1930 No. 6

PATRONS OF OUR SOCIETY

GOOD ST. JOSEPH (*Feast March* 19)

NOT one single word spoken by St. Joseph is recorded; the Gospel narrative sums up his life declaring that he was a just man. This judgment inspired by the Holy Ghost comprises all virtues and the very nature of his mission as foster-father of the Son of God and spouse of the Mother of God, places him in rank above all the Saints.

St. Joseph, a poor carpenter was privileged to minister to Our Lord and His Mother in the most intimate way. He spent his life serving them in person, laboring with his own hands to provide the necessaries of life: food, clothing and shelter and to be their Protector in the eyes of the world. St. Joseph literally did everything for Jesus and Mary and thereby made the most of his life. We would envy St. Joseph this marvelous prerogative of personal service to the Divine Child had not Our Lord Himself assured us that no matter what we do to the least of His brethren for His sake, we do it to Him, thereby allowing us to continue the service of St. Joseph. St. Joseph is universally revered and loved. He appeals to all, father, mother, and child; to hidden souls whose daily tasks are humble and commonplace and to those charged with responsibility and big undertakings. St. Joseph combined the humble and hidden life with the greatest mission that was ever entrusted to any human being, excepting the Mother of God.

During his life time, St. Joseph did everything for Jesus and is it not logical to expect that now Jesus will do what St. Joseph asks him? Trusting in the efficacy of his intercession, he was appointed the Protector of the Universal Church, the patron of Christian families, the patron of the interior life, of numerous churches and organizations, of whole countries. Religious communities claim him as their provider of temporal necessities. St. Teresa, of Avila, who was among those who popularized devotion to St. Joseph, says: "I do not remember ever having prayed to him for any favor which I have not obtained. It seems that God accords to other Saints the Grace to succor us in certain cases, but I know by experience that St. Joseph helps us in all things. . . . As the Lord was submissive to him on earth, He can refuse him nothing in Heaven. . . . Other persons whom I have counseled to have recourse to him have had a similar experience. "In the name of God," she adds, "I entreat those who do not believe this to put it to the proof and they will learn by experience how advantageous it is." St. Teresa was accustomed in particular to ask every year some special favors on his feast.

St. Joseph being a model of prompt obedience, life long humility, unquestioning resignation to the will of God, spotless purity and faithful service and having experienced on himself poverty, hard work, responsibility to provide for his family, seems very near and dear to us, either in our admiration or in our aspirations to imitate him or in our claim on his sympathy and help, having trials similar to his.

Of all the episodes of St. Joseph's life, his death is the most touching. He died in the arms of Jesus and Mary. May St. Joseph obtain the same grace for us!

IMPROVEMENTS AND THEIR COST

LAST year we were obliged to find permanent headquarters for our Society. On March 12, we bought a property of 6¼ acres in the vicinity of the Catholic University; thanks to our benefactors we were able to pay cash for it. We shall always remember with special gratitude the help extended to us so promptly and cheerfully at this difficult time.

Once the deed was in our hands, necessary improvements were started at once: a new roof, tinning, installing electricity, plumbing, electric pump to the well, painting the houses inside and outside, carpentry repairs, and many odds and ends too numerous to mention. Last fall we built an addition to one of the buildings for a garage and two large dormitories. Anybody who has an idea of the cost of labor and material can realize what an undertaking it was. Now we are comfortably settled but with a debt of $12,000 on our hands. Having the Motherhouse here and our hospital for women and children in India to maintain, this debt is a big burden and we are naturally making an effort to shake it off as quickly as possible.

(*Continued on page* 5)

Catholic Medical Mission House, Brookland, Washington, D. C., taken during the February record-breaking snow

AUDIENCE WITH THE HOLY FATHER

ON JANUARY 28, our Missionaries wrote: Our great day is over; we have had an audience with the Holy Father. V. Rev. Father Sauvage, C.S.C., Procurator General of the Congregation of Holy Cross escorted us from the via Cappuccini about 11.45 a. m. Our audience was for 12.30 p. m., but we were warned that we would probably have to wait an hour or more. Father Sauvage teased us by pretending that he would have to fight to get us four admitted because we wore hats; but there was no difficulty at all. The people in uniform only looked at us with as much interest as we did at them. We went up interminable steps and through two large rooms to a smaller one. This was hung with three huge tapestries, the middle one of which depicted Christ healing the sick. We sat there for some time and were conducted then to a smaller one where we were to see the Holy Father all by ourselves. After some time, an official passed through the room and gave us the signal to kneel. We knelt in a semicircle when the Holy Father entered. He first gave his hand to Father Sauvage to kiss, who then presented the Holy Cross Sisters and explained that they were from America and were going to India. He then presented us, telling the Holy Father that one was a dentist and three nurses. The Holy Father was extremely kind. He spoke in Italian; Father Sauvage translated his words exactly. **The Holy Father said that it was a joy for him to see the Catholic Medical Missionaries, particularly as his desire is to have and foster public interest in Medical Missions and we were carrying it into effect. He realized fully the great importance of medicine in the Missions. For this reason, he had a special section devoted to Medicine in the Missions at the Great Missionary Exposition, held in the Vatican. He was glad to see that in various countries, efforts were made and courses organized to place medicine at the service of the Missions. The Catholic Medical Missionaries therefore were responding to his thought and desire. For, he added, in many cases, souls can be reached only through the bodies.**

Our Holy Father sends his blessing to the Society and all its Benefactors

The Holy Father gave us his blessing for the Society and all our benefactors. Father Sauvage intimated that being Americans we had not understood his little talk, so he spoke a few words in broken English. We all heard: "Special blessing." Then he said, "Addio," and went through to the next room.

It was all over in a few minutes and we are very happy about the fact that we were privileged with a private audience.

On January 29, Father Sauvage presented us to Cardinal Van Rossum. He lives in the Propagation of the Faith Building. After having kissed his ring, Father Sauvage explained that we were Medical Missionaries. He seemed very pleased and said that it was the Holy Father's great wish to have real medical people in the Missions. He wished to know and was very glad to hear what the Holy Father had said to us. He said that we had a great work to do and a very large field for it and he wished us every success.

NURSING FOR INDIAN LADIES

By a DAUGHTER OF INDIA

THE woman's movement is advancing rapidly in India. Not only is it being admitted everywhere by men that, unless women are raised, reform in India can not really go forward; but also, and better still, the woman hereself, at last realizing the privileges due to her and awakening to her responsibilities, has understood that to herself belongs much of the initiative of advance, and so has begun to bestir herself in real earnest. But, India is in a state where many of the reforms advocated, especially those for women, are still more or less in the "preaching stage." A good deal of theory has been admitted, but has not been worked out yet into practice. It behooves, therefore, the daughters of India to see that the resolutions, firmly passed by them in Conferences and Councils, should as firmly be carried out into literal effect.

In doing so, an important factor should be recognized. Our Indian woman is not, and should not be, exactly the same in her progress as her sisters in Western countries. There are, as we all know, differences in temperament, tradition and thought, that must carefully be attended to. Therefore, we ought to find out ways for ourselves, in which we can specially work out the bent of our inclinations, and in which the most backward among us, as well as the foremost, can accomplish something useful.

So far, the energies of most of our educated ladies have been directed into the teaching and the medical professions. One is very pleased to see that notice is being taken now of the nursing vocation and of its special suitability for Indian ladies. We can not do better than consider the question rather seriously. As Dr. Muthulakshmi said, there is a great need at the present moment for devoted women workers, who are ready to sacrifice themselves to relieve the sufferings of India. Foreign missionary ladies have worked hard for us and denied themselves for us; is it not time that we should lead now in this direction?

Indian Catholic student nurse in our hospital in Rawalpindi, taken on the day of her First Holy Communion, August 15, 1929

"We have no right to remain idle or indifferent, when the mothers and the children of India die in such large numbers, when many more become incapacitated through sickness and disease, when millions of our men and women, even in the prime of their life, are carried away by epidemics every year, when the destitute, old and young, are crying for relief, when at every turn of our beautiful cities we come across crowds of beggars, old, young, and sick, who, clothed in rags, stretch out their deformed and diseased hands for a few pies. So I need not point out to you, that India needs thousands and millions of devoted women missionary workers to attend to her woes, but it pains me to note that this Presidency, which can boast of the greatest number of women's colleges and largest number of universities and of being the most advanced in education, possesses the fewest women honorary workers. I feel it is the system of women's education that is responsible for such a sorrowful state of affairs."

Especially should we, women of India, do our best for our own sisters, and if we only look for them, many will be the opportunities we shall find for usefulness. As Mrs. Mirza said in the Mysore Ladies' Conference; "The problem of improving the health generally of women and making them better fitted to bear the strain of modern conditions and the peculiar demands of our sex is one of the greatest importance at present. We should, therefore, leave no stone unturned to raise our living conditions and multiply the facilities and equipment for aiding suffering women. This is a subject which should receive equal attention from you with the development of the education of women."

Nursing, I think, is peculiarly suited to our women. In the first place, it is one of the vocations for which all women are naturally suited.

"Nursing is perhaps the best means by which one set of women, either in a philanthropic or in a more tangible manner, can by actually joining the ranks of the profession bring help and solace to the general populace." In the second place, it is specially suitable for our Indian ladies. As everyone knows, there are many of the latter who prefer to be in the background and not push themselves forward and who do not crave for opportunities for claiming equality with men. There are, again, many who do not wish to attend schools and colleges and who have nothing to do except domestic work, and of that sometimes very little. To all such nursing will form a gentle outlet for stored-up energies, a veritable God-send for wasted leisure.

Thirdly, it seems to me that it is very necessary that our ladies should learn nursing. It is a recognized fact that many of them are slaves to silly superstitions and harmful customs, especially during the time of sickness. Charms, spells, potions and quack cures are often resorted to, leading to waste of precious time which, in severe cases, may well spell loss of life. If some of our ladies take to nursing—if, for instance, there is one trained nurse in each family—it goes without saying that the trend of public opinion in India can be quietly and really changed. Lastly, nursing is a very good way of influencing others. When we are convalescent, no one seems such a benefactor to us as our efficient and kindly nurses. Naturally, gratitude flows from us in waves towards those who cared for us in our weakness and pain, and we crave opportunities for the expression of that gratitude. Well, then, here is an opportunity for our Indian ladies who are trying to do social reform work. If, as a nurse, an Indian woman can get grateful patients among non-educated or old-fashioned ladies, she can slowly but surely change their stagnant views. No doubt she will not gain much notoriety or fame thereby for herself; but she will surely procure good results for her cause.

Why should not, then, more of our ladies take to nursing? We need not all become nurses, but we can all learn nursing. It is not possible for many of us to become full-time nurses, for most of us are married and have our homes and our children to look after. Even among such, however, as I said before, there is much leisure to be profitably employed. Then there is that unfortunate section of our community, the widows, for

whom nursing can be made a special vocation. And those who feel that nursing is the real work for them need not get married, but can devote their lives to service. After all, though it is admitted that marriage should be one of the aims of womanhood, it should also be recognized that to many women marriage to the right man only is welcome. Happy marriage, or no marriage at all, is their ideal. Hence, there will be many who do not wish to be married. Among these will be found many educated girls, for it is becoming the common complaint now among old-fashioned people that educated girls are finding it very difficult to secure husbands. All that one can answer to this problem is not that education among women should be stopped, but that all educated women need not marry. There are many fields of useful work for them other than the domestic one.

Somehow or other, the nursing profession has, in India at least, been relegated to the humbler walks of life. The point is that there is not much opportunity for show in it, and it also means very hard and sometime menial work. Therefore, many of our educated ladies think it beneath their dignity to take up the profession. Yet it is time that we recognized that nursing is as much a field for education as the teaching profession is, for instance. Efficiency pays here the most; and where can we get better efficiency than from the educated woman?

"The need for intelligently-educated nurses is great; there is a great future for them in India. In other countries great strides are being made in the nursing profession, which stands at a very high level amongst the professions suitable for women. There is something needed in this presidency of Madras for setting free the mental and spiritual energies of our nurses to admit them into new and wider channels of usefulness for human beings and for the better care of the sick. The best and most highly educated women in India should take up this profession, thereby making sure that in obtaining the best material we shall be maintaining the dignity and honor of the profession. It is by upholding such precepts that the profession will attract the class of women we require and at the same time secure its due recognition by the public at large. This can be greatly assisted if women who are in authority in the various provinces in India will take an interest in the work of their sisters and see that they are recognized and given the proper status which is their due.

"If educated Indian ladies are coming forward, would it not be as well to adopt in this country a system which is now being developed in England, America, France and Italy, in which schools of nursing are run on the same basis as other professional schools and recognized by the universities, which have created a special degree in nursing for graduates, these nurses to receive their training in hospitals? They should be supplementary to the nursing staff of the hospital. This cooperation of the university, nursing school and the hospital will naturally have a profound influence on the educational status of nurses. Highly qualified Indian ladies will without doubt enter the schools for nursing. The whole status of the nursing profession will at once be raised to a very high level."

Indian nurse with foundlings in a Catholic Hospital

Then there is the health welfare work of the city to be seen to, and first among these comes maternity and child welfare work. "If but one-tenth of the fervor hitherto manifested in securing the raising of the age of marriage could now be diverted to insuring the success of these ante-natal clinics, motherhood would, indeed, cease to be a period of suffering, a too frequent cause of premature death. It is not enough that we should work to secure that motherhood is postponed to a later age; we must continue our efforts until motherhood at any age is less dangerous, less painful and more honored than at present"

But, for everything, training is very necessary; and schemes must be thought out for the encouragement of educated women to be taught the nursing profession, whether they wish to join hospitals or not.

"The evolution of the sick-nurse," says the Encyclopaedia Britannica, "is mainly due to three very diverse influences—religion, war and science—to name them in chronological order." It is interesting to note that so long ago as 380 A. D. we find the earliest nurse. She was Fabiola, a Roman lady of means who founded a hospital and a home for convalescents. About the same time the Empress Flacilla took much interest in the sick. We hear that after the fourth century A. D. there were 600 women engaged in the hospitals at Alexandria, which were usually managed by religious bodies. After that organized nursing developed rapidly, but had its ups and downs in the succeeding centuries.

In our day and age, in India as well as everywhere else, there is, indeed, a great future for nurses and nursing.

(*From the Indian Ladies' Magazine.*)

(*Continued from page* 2)

A year ago, our great problem was to find a suitable site for headquarters of our Society and the all important wherewith to acquire it. We confided it all to St. Joseph and let us say it in his honor and in thanksgiving that he did it splendidly. We found a place which we like and although a year ago it resembled somewhat the jungles, we were able to vision it tidied up and planted with many fruit trees and flowers and the house, or I should say houses (for there are four on the premises), although leaky, neglected and gloomy, were pronounced by experts to be repairable. Now after one year, the place is so transformed that it seems a different spot on the face of the earth.

During the month of March we will fervently pray to St. Joseph to inspire benefactors to help us again, and to grant their requests.

NEWS FROM OUR MISSIONARIES

HOSPITAL REPORT

The second annual report of the Holy Family Hospital in Rawalpindi has just reached us. While the work in a pioneer Mission hospital can not be expressed in statistics, it is nevertheless interesting to look at the report which is as follows: Indoor patients, 307; dispensary patients, 8,073; laparotomies, 27; other major operations, 36; minor operations, 138; baptisms, 72.

We who know the difficulties, the limited staff and the limited funds feel happy and we are looking forward to the time when an increased number of our Missionaries will be able to help more and more patients every year. The training of native nurses has been continued and village work has been undertaken when time permitted. Dr. Lyons had many calls to patients' homes. A small municipal and government grant has been received and there are prospects of an increase in the near future.

Owing to the increasing number of indoor patients, space is already becoming a problem. Dr. Lyons cabled recently for the approval of an extension, which is estimated to cost Rs. 6,000 ($2,220). Four-fifths of the money needed was donated locally. Who will give the last fifth ($444)? It looks like a lucky number!

Sister Mary Laetitia writes on January 8:

At present, I am spending a week at the Health School in Lahore. This is an excellent work and where ever we have a hospital we ought to have just such a service if possible. The native midwives of the whole district are clean and all come twice a week to the centre for simple, practical lectures. They report every birth and case of sickness in their allotted areas. They encourage mothers to come to the centre for advice for themselves and the children. They are also taught sewing one day a week. The sick are visited and if necessary persuaded to go to the hospital. At the school, health visitors are trained; they are Indian girls or women who are at least midwives and sometimes more or less trained nurses. They do the visiting under supervision of a trained visitor. After the six months' course they are put in charge of a centre, usually in a village or town; every six months, one of the English ladies who has charge of the work goes out on tour and stays a day or two in each center. The influence of such work is far-reaching. Every year they train a dozen or more visitors, which means a dozen or more centres. A doctor comes to this centre once a month and all doubtful cases are held for her inspection. The women have great confidence and if the Sister or the doctor says: "Go to the hospital," they usually go, even for operations.

There are between 6,000 and 7,000 villages in India, therefore, just think of the scope of the health visitors! Many nurses are needed to train them.

The feast of the Annunciation (March 25) is the special feast of our Society. By accepting the Motherhood of God, Our Lady became the Cause of Joy of all mankind, as through her Our Savior came into the world.

Mary's dignity raised all womanhood. May she become the Cause of Joy to the millions who still sit in the shadow of darkness!

"Patch" seems to understand

CAUSA NOSTRAE LAETITIAE

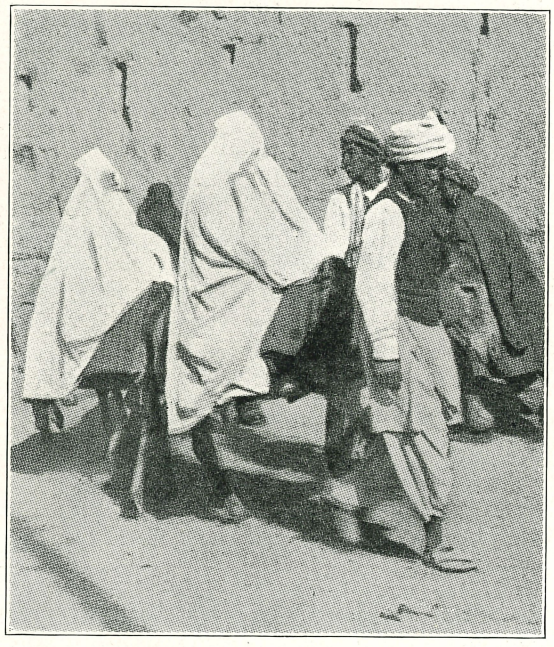
Causa Nostrae Laetitiae,
We exult with thee today
In thy boundless bliss,
When the voice of Gabriel
Came thy dignity to tell,
Ora pro nobis!
Lo! within thy mantle fold
Our Redeemer we behold—
God of Heaven above,
Helpless, a little one He came,
Lighting in thy heart a flame
Of maternal love.
Cause of every joy untold!
Would that now our bosoms cold
Felt the burning kiss
Of the glowing ecstacy
Which that night encompassed thee—
Ora pro nobis!
Would that we could die with joy,
When the Lord of Hosts draws nigh,
On our lips to rest!
And could give Him shelter, sweet,
Like the sanctified retreat
Of thy Virgin breast!
Cause of Joy, we know thy power
In our sorrow's lonely hour;
And thy kind caress;
When the troubled skies are black,
In the toilsome upward track;
Ora pro nobis!
When no guiding light had shone,
Thy sweet bell hath led us on,
With inviting tone,
And we hasten on our way,
Causa Nostrae Laetitiae,
To thy Heavenly throne!

HAREMS OF YESTERDAY

PRINCE ABDUL KADIR, second son of the last Sultan of Turkey, depicts in an African Daily Turkish harem life as it used to be before Kemal Pasha abolished it with one stroke.

When the Sultan ruled supreme, every prince and every prominent gentleman had his own harem attached to his palace. In some, music was the favorite pastime; in others it was banished. It was according to the taste of the owner. The late Sultan was a great lover of music, although a very grave gentleman, who never smiled. The number of women in the harems varied. In the late Sultan's there were several hundred and in the houses of prominent Turks the number was generally below a hundred.

As a rule they were brought from the country while still children. Special agents traveling all over Turkey were on the lookout for poor families who had many children. They selected and bought the pretty little girls and sent them to Stamboul to a harem preparatory school where they learned dancing and music, also cooking, housework, sewing, embroidery and the weaving of carpets and silken shawls. They were also taught some typically Turkish occupations, such as the fashioning of colored bric-a-brac and beautiful Turkish cushions. Many became real experts at these occupations.



In Northern India the "Burka clad" woman is still a common sight. Even the hands are not supposed to be seen

They were usually about 14 years of age when they were finished with this school. They were then taken to one of the numerous harems. There they danced and played and worked and led a comparatively comfortable life. From time to time, they took walks in the park, always escorted, of course, and they were also permitted to drive through the city, but only heavily veiled. This kind of life went on till they were about 25, when they were put on the shelf so to say, being considered no longer young. That does not mean that they were just thrown out to shift for themselves. Every woman received a dowry and her former master tried to find a husband for her. For this reason, the parents felt as a rule that a girl was provided for life when she went to a harem and were therefore quite satisfied, especially as the money which they received added to their material comfort.

With the downfall of the Turkish Empire came also the abolition of harems and with it, strange as it may seem, also great hardships for many women. They were free, but had little chance of earning their living. Some succeeded in finding husbands, others employment in bars, music halls and other places of amusement, but most of them died in misery.

Times of transition, especially when rather sudden, always mean social suffering and many hardships. Turkey, on the edge of the Orient, set the ball rolling; it has already gathered momentum and the womanhood of the East is being fermented with a new life. Let us *pray hard* and *work hard* that the leaven of truth may lead them to true liberty and happiness.

The Society of Catholic Medical Missionaries desires to help the women of the Orient in their noble aspirations and great struggle for a new life. The Society aims at bringing the gift of gifts-the True Faith and its principles which have always safeguarded the best interests of women As a natural outcome of our religion we also want to come to their assistance in their many medical needs.

Catholic young women did it ever occur to you that the Medical Mission Field offers a beautiful apostolic and professional career?

If you are interested, write for information to Dr. Anna Dengel, Catholic Medical Mission House, Brookland, D. C.

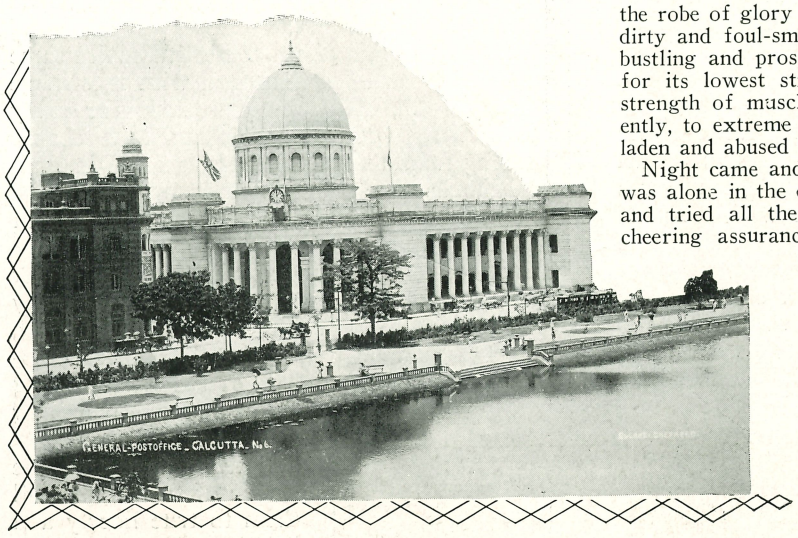
ASK AND YOU SHALL RECEIVE

In a recent issue we told our readers of our desire to have the Catholic Encyclopedia for our library. To our delight and surprise, we are the happy possessors of a brand-new one now. Also several other books have been contributed since. We are very grateful and assure our readers that we appreciate additions to our still very small library very much. The wonderful response gives us courage to tell of our intention to plant fruit trees and shrubs in our garden. It might be that some readers could help us to make our garden useful and ornamental. We would appreciate fruit trees, flowering shrubs, also currents and gooseberry bushes, grape and raspberry and strawberry vines, also vegetable and flower seeds. Needless to say, the donors would be most welcome guests at harvesting time.

The March number of *Catholic Missions* is devoted to Medical Missions. It is an interesting and instructive number.

RAWALPINDI VISITS DACCA

By JOANNA LYONS, M. D.



The Post Office, Calcutta

A JOURNEY from the northern tip of India to that southeastern wing where Dacca is situated brings home to one what a country is India. For most of one day and night one is going through the Punjab with its impression of dryness and its peculiar scenery of flat plains rising here and there into clay hills and bluffs marked by old water-mountains. There are good fields of wheat and other grains and, as one goes more southward, of cotton and tobacco and here and there magnificent trees, but, though the soil is very good, it is parched for water most of the year. The irrigated districts—and they are extensive and increasing—show what this land can be plus enough moisture. There is a great deal of waste land.

But during the second day out from Lahore one comes into quite different scenes. "The rich plains of Hindustan" (for the Punjab is not included in Hindustan in the Indian idea of it) is an expression that well describes them. The soil is palpably rich; it is well and generally cultivated. The cattle—I mean the humpy cows that do the farm work—are better to do, and the crops are excellent. Many men were at work in the fields, some ploughing with the sharp stick that is considered a plow in these parts. We have at the hospital a gardener (mali) from Hindustan and it seemed to me, looking out of the train for a whole day, that I saw hundreds of authentic copies of our mali. Punjabis are different; they are taller, heavier, more independent and outspoken, less Oriental altogether.

Then there is a night and one wakes up in Bengal. Bengal looks like the India of the geography pictures. The landscape is rich and beautiful with palms, flowering shrubs and fields of rice and other crops. One admires the greenness and the abounding streams and pools of water, but with a modified rapture, thinking of the large and fierce mosquitoes and the consequent bouts of fever one would expect in such scenery. And the presage is correct; the Bengal tiger has become celebrated, but the Bengal mosquito has not yet had his rights in being made known for the villain he is.

Here is Calcutta, a stately and magnificent city, "the second city of the Empire." There are streets of shops and business houses and of homes that make one think of Paris, except that in Paris one does not see a cow lying down to chew her cud on the sidewalk of a boulevard and in Calcutta one does. After a little, too, one sees that the robe of glory of Calcutta has a lining of exceedingly dirty and foul-smelling streets and bazaars and that the bustling and prosperous industrialism so apparent rests, for its lowest strata, upon men doing work by sheer strength of muscle in hard ways and subjected, apparently, to extreme poverty, and upon animals who are so laden and abused that one dislikes to look at them.

Night came and with it the night train for Dacca. I was alone in the compartment and the guard went about and tried all the fastenings himself and gave me the cheering assurance that they were having a series of thefts on trains. Nothing happened that night, however, and the early morning found us at a river port where we embarked and sailed along the broad waters of first one river and then another. One was the Ganges. About 1 o'clock there was a disembarkment. Coming ashore, the smiling face of Father Goodall, seen again after three years, was a cheering sight to view. Another couple of hours in a train, shortened by talk of old times at home and new things in India, brought us to Dacca.

I spent a very pleasant week in and about Dacca. It was good to see the old neighbors from Washington and to see the persons and places one has so long been reading about in the *Bengalese*. Bishop Crowley was kindness itself, as indeed were all the Holy Cross priests, brothers and Sisters. I stayed in Dacca with the Sisters of Our Lady of the Missions and met with very warm-hearted hospitality. During the day the Episcopal Ford seemed always ready to carry one about.

It was a joy to hear the good old U. S. A. accent and expressions. Up our way we are almost entirely cut off from American contacts and I fear we are slowly degenerating into people who talk about petrol, lorries, reels of cotton and goods trains when we mean gasoline, trucks, spools of thread and freight trains.

I spent the week-end at Toomiliah. Here the four pioneers of the Holy Cross Sisters in India are busy with the difficult beginnings of getting into shape the educational facilities for young girls of the village and surrounding territory. They had about 80 in school when I was there, nice little girls with their hair drawn back into shiny knobs. They sing and pray aloud with great enthusiasm. With time and more help this Convent of St. Mary is going to grow into a big school and a boarding school of which its namesake mother near South Bend may well be proud.

It is good to get out and see other missions. Perhaps to the worker in the field the kingdom of God seems to be coming very slowly in his particular furrow, but an outsider can better appreciate the true and solid and irresistible growth of the good seed that is going on.

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